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For Terms, See last page.

For the South Western Baptist—
The Tabernacle.

BY J. M. W., OF CUMMIS, GA.

NO. 3

THE ALTAR OF BURNT OFFERING that stood near the entrance to the court was made of shittim wood, five cubits in length, and a half cubit high, and the same in width, and three cubits or four and a half feet high. At each of the four corners was a horn which was both ornamental and useful. To these horns sacrifices were bound with cords (Lev. 1:18-27). The whole was overlaid with plates of brass. There were also made for the services pertaining to the altar, brass pans, shovels, basins, flesh-hooks and fire-pans; also a grate of network in the lower part of the altar to catch the coals and ashes as they fell from the sacrifices above. The altar was so constructed that it could be taken down at pleasure; and there were brass rings put on the sides through which were staves of shittim wood overlaid with brass, to bear the parts, whenever the encampment was changed from one place to another. (Exodus 27:1-7, 38:1-7.)

When the altar was first set up, the prescribed offerings were prepared and placed upon it; and God sent down fire from heaven and consumed them, (Leviticus 9:24.) Thus a fire was kindled that was never to go out; but was to be kept burning continually. And from this fire thus preserved all the sacrifices that required fire were to be consumed. (Leviticus 16:12.) It was for taking other fire and daring to use it before the Lord, that Nadab and Abihu were put to death. (Leviticus 10:1-2.) The command of God to perpetuate this sacred fire, attended by his awful judgment upon the two sons of Aaron, was well calculated to impress upon the children of Israel the danger of disobedience.

"The altar was fed with the unceasing sacrifice of life. The place where it stood was a place of daily slaughter. The stain of blood was at all times fresh upon its sides. From its summit rose, almost without interruption, the smoke of burning flesh; of dark offerings and exceedingly heavy was the cloud with which it ascended toward heaven. Thus it was the continual remembrance of sin, displaying in lively representation its awful guilt and the consuming wrath of heaven which it deserves. It stood in front of the sacred dwelling place of God to signify that his holy nature could not endure sin, or allow it to pass unpunished; and that he never would therefore admit the sinner to come before him in peace, without the law being completely satisfied, and guilt atoned for by suffering equal to its desert. At the same time, the altar was a sign of peace and good will to man; because while it taught that justice must be satisfied before God could be reconciled to the sinner, it declared also, that the satisfaction was provided without expense to man—that the necessary atonement was secured—that the wrath of heaven, which left to fight upon his own head, must crush him down, and inward death, had found or itself another victim; and thus God could be just, while he threw open a way for the guilty to draw near to his throne and be restored to his favor. In this way the obstacle that stood up the way of holiness, and the removal of that, by infinite grace, were at once presented to view. The blood stained altar with its dark column of smoke soaring on high was a standing monument of God's unyielding justice, and yet a standing memorial of his victorious mercy; clothed with severity and terror, yet the significant pledge of goodness, friendship and peace."—Nevins Bib. Antiq., p. 264.

THE BRAZEN Laver which has already been mentioned is not described so as to enable us to give its pattern or dimensions. It is supposed to have been of a circular form and shaped much like an urn or a teacup, being smaller at the base. It must have been of considerable size; and was doubtless supplied with fresh water every morning. It was of daily use, as the priests were required to wash their hands and feet when they made offerings upon the altar; and when they officiated in the Tabernacle. (See Exodus 30:18-21.) From its connection with the services of both the altar of burnt offering and also the Tabernacle, it may be inferred that the altar and Tabernacle were not very distant from each other. The strict requirement of God, that the priests should never engage in the solemn service of the Tabernacle until after they had washed their hands and their feet, impresses upon our minds the conviction that none can be acceptable to God whose habits have not been purified by faith in Christ; and none can ever enter the portals of heaven without the sanctifying agency of the Holy Spirit.

For the South Western Baptist.

Sunday Schools.

I wish to call the attention of our Baptist brethren throughout the South to the condition of our Sabbath schools. I ask why is it that so many of our churches continue to hold on to the old Union books when we can get books of our own which are far superior to the Union book? Are we afraid of our own books? I hope not. I also hope that our churches will all at once do away with the old Union and adopt the Sunday School books of the Southern Baptist Publication Society.

A. J. SMITH.

Richmond, Ala., July 4, 1861.

Your Own Work.

Did you ever see how far the candle in the cottage window would send its rays streaming through the depths of night, shining though it should only to illumine the narrow walls of the humblest cottage? Do your own work; fill your own sphere. Why, brethren, the greatest things that were ever done on earth have been done by little—little agents, little persons, little things. How was the wall built around Jerusalem? By every man, whether his house were an old palace or a cabin, building the bit before his own door. How was the New World redeemed from gloomy forests? By every emigrant cultivating his own patch of ground. How have the greatest battles been fought and won? Not by the commanders that carried away the honor, got their breasts blazoned with stars and their heads crowned with garlands; not by these, but the rank and file, every man standing at his own post, every man ready to die on the battle field. They won the victory. It was done, not by one or two individuals, but by the many; and I say, if the world is ever to be conformed to my blessed Lord, it is not by ministers—it is not by elders—it is not by the great, and noble, and mighty—but it is by every man and woman, who is a member of Christ's Church, being a working member, doing their own work, filling their own sphere, holding their own posts, and saying to Jesus Christ, "Lord, what wilt thou have me to do?" And when it is all done, brethren, I venture to say that, after the longest life, the busiest man in this house and out of it, when he is lying on his bed of death, and death sounds grime beside him, that man's thought will be the pleasant reflection, "How much have I done," but the regretful one, "How much have I left undone—how many sinners might I have warned—how many wretched might I have blessed—how many naked might I have clothed—how many poor might I have fed—how many are in hell, crying for my aid—how many are in heaven blessing me for my Christian fidelity, care and kindness!"

Prayer meetings are good things, and some preachings, sermons, and religious services; but, my dear friends, they are not substitutes for what one is to do down to enjoy themselves, and gratify their tastes, and indulge their spiritual appetite, and gratify their spiritual taste and palate, so to speak, like a man sitting down to a feast and getting well filled, and gratified, and happy. This is not the use of them; it is the abuse of them.

Yonder do you see your sinning man sitting down in a cottage to a lamp meal? He rises to spend the strength you need has given him on the field. So with our sermons, and Sabbaths, and services—they are to strengthen us for work; otherwise our religion is as a fish as the lives of those that indulge in seasons of pleasure. They are for work, to strengthen me for God's work in the world, and at however far a distance, to follow the steps of Him who is my pattern as well as my propitiation—who went about doing good.—Dr. Guthrie.

Christian Death on the Battle Field.

A soldier was wounded in one of the battles of the Crimea, and was carried out of the field, he felt that his wound was mortal; but he was quickly dying away, and he said to his comrades who were carrying him, "Put me down; do not take the trouble to carry me any farther; I am dying." They then put him down, and returned to the field. A few minutes after, an officer saw the man weltering in his blood, and asked him if he could do anything for him. "Nothing, thank you." "Shall I get you a little water?" said the kind-hearted officer. "No, I thank you; I am dying." "Is there nothing I can do for you? Shall I write to your friends?" "I have a friend you can write to." "But there is one thing for which I would be much obliged. In my knapsack you will find a Testament; will you open it at the 14th of John, and read the end of the chapter you will find Peace? Will you read it?" The officer did so, and read the words, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." "Thank you," said the dying man, "I have that peace; I am going to that Savior; God is with me; I want no more," and instantly expired.

"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."—Acts iv., 19.

United Prayer for our Country.

Various plans have been proposed for securing concert of prayer for our country, and for those who have gone to fight our battles. In some places daily prayer meetings are held. Of course nothing could be more commendable than this, yet as a plan for general adoption it is insufficient, because, owing to the sparseness of our population, there are comparatively few places where it is practicable; and even in cities and towns, but a small proportion of the inhabitants can attend. In other places weekly prayer meetings are held. This plan is inadequate for the same reasons as the preceding, and it is liable to the additional objection, that in these times of peril, when every hour is fraught with almost danger to our whole nation once a week is not often enough to unite our prayers to God for his protection. If any plan for concert of action could be secured, without prayer meetings and women of all denominations and of no denomination, would gladly forget their differences, and unite their prayer to our common Lord in behalf of our common country.

To meet what must be felt to be a public want, it is proposed that at precisely one o'clock every day, until these calamities be averted, a few minutes be set apart for prayer by each individual in the Confederate States, or in States which sympathize with the Southern Confederacy. There need be no meeting for prayer at any particular place, but let each one for himself wherever he may be, at one o'clock spend a little while in devout supplication to the Almighty. Let the merchant retire for a moment from his counting-room, or if this be not possible, let him lift up his heart to God in pious ejaculation; let the farmer stop his plow in the furrow; let the mechanic stay his hand from labor; let the physician pause for a moment on his errand of mercy; let the student rest from his toil; let the mother lay her babe in the cradle; let every man, whatever his calling or pursuits, suspend them; at all business halt, and the whole land be still. In that moment of quiet, in very midday, when stillness is so unusual, when it will be therefore all the more impressive, let every praying soul remember his country and its defenders, before God. It would be best, if possible, to retire for the moment to some private place, and on knelt knees give oral utterance to the desires of the heart. But if this cannot be done, the silent prayer may be sent up to God, as we walk the street or pursue our journey, or even in the midst of all the whirl and din of business life. Thus shall every heart be engaged, and every soul come to the rescue; thus shall all the devout of the land be brought nigh to each other, for

"Though sundered far, by faith they meet,
Around one common mercy-seat."

Thus shall all our praying energies be united, all our petty differences and party feelings be set out, and the pure desires of our hearts go up to God together. Thus let our whole nation prostrate itself daily before the Almighty with prayers and tears; and it is not presumption to believe that we shall enlist the God of battles in our righteous cause and verily we shall be invincible. "Through God we shall do valiantly, for he it is that shall tread down our enemies."

In order to secure a more general observance of the plan proposed, and also as far as possible to notify all classes and conditions of people that the hour of national prayer has arrived, it is suggested that at precisely one o'clock P. M., every church bell in the Confederate States, or in States wishing to join them, be rung. It would be well also for city and town councils and proprietors of schools and academies, or other public institutions, to ring the bells under their control at the same hour. Even in the family let the bell which summons the inmates to their meals, summon each one, at one o'clock to the family altar or to the closet.

Thus from Maryland to Texas, from Virginia to Arizona, from Florida to Missouri, shall the air be stirred with appeals to prayer; and thus from fireside to fireside, from steeple to steeple, from village to village, from town to valley to mountain top and from mountain top to valley, shall fly the echoes telling to the winds and to all the world, that there is here a great mighty union of hearts, and a prodigious putting forth of that faith in God, which "out of weakness makes strong, and puts to flight the armies of the aliens." Especially in down-trodden Maryland let our enemies hear on every side the peal of our bells—bells of rejoicing to us, but the death-knell of their wicked enterprise—and let them thus be reminded that though by brute force they may restrain the physical energies of that brave people, they have no power to stop their prayers, nor to check the omnipotent energies of a Christian faith.

Even in the camp the same observance might be regarded by our soldiers; and in lieu of a bell, a signal gun might

be fired at one o'clock to call to prayer; and the report of that dreadful gun would strike more terror into the hearts of our enemies than if it were loaded with grape-shot and aimed at their midst.

As long as the prophet stretched out his hands in supplication, the armies of Israel prevailed against Amalek, but when his hands fell, the tide of battle turned. Let us profit by the example, and we shall not fail to secure an ally in Israel's God—in "the Lord of Hosts mighty in battle." H. H. TUCKER.

A way to be Popular.

Any minister who shall faithfully comply with the following rules will not fail to secure the approbation and the praise of his people.

1. Be not very rigid in the discharge of duties. This will afford your people a comfortable pretext for neglecting theirs.

2. Be very liberal in all your remarks respecting the fashionable and dissipated amusements of the world; and occasionally demonstrate your sincerity by the additional weight of your example. This will enable your people, when disposed to indulge a little, to plead the sanction of their minister.

3. Be careful never to say a word in favour of Temperance Societies, or against the habitual use of strong drink. Perhaps some of your own people may be fond of the creature, and if so, the rebukes of their pastor may possibly give them some uneasiness.

4. If your people should be late in their attendance at worship, do not commence your services until they shall be all comfortably seated. This will give them an occasion for commending your patience and good nature. At any rate do not, for the world, rebuke them for their tardiness. This will be sure to harass them by fears for the welfare of the cause, and for your personal interest. And perhaps some may even suspect that you are displeased.

5. If but a fourth part of your congregation should attend at the regular times for public worship, be sure to advert to the promise of the Saviour, to meet with his people whenever "two or three" shall assemble in his name. This will cause them that are present to commend your faith and devotion. But up to no consideration administer a reproof. First, because the delinquents are not there to hear it; and, secondly, if they should happen to be told of it afterwards, they may think you ill-tempered, and disposed to find fault.

6. If you should have reason to believe that your people disregard the solemn injunctions of the gospel, administered from the pulpit,—be sure to ascribe all to the infirmities common to our nature. This will give exalted views of your charity, and your unwearied perseverance. If you should venture to breathe a complaint relative to this matter, let it be expressed in terms so general that it will apply to the whole family of Adam. But above all things, do not make it tell upon those to whom it is applicable; for this will convince them that you are in a bad spirit, and two to one, but some will offend after this, out of sheer spite.

7. Be careful never to quote, in the hearing of your people, such passages as the following:—"Let the elders that rule well be accounted worthy of double honor," &c. "And we beseech you brethren to know them which labour among you and are over you in the Lord, and admonish you," &c. "He that ruleth with diligence," &c. This may lead your people to suppose that you consider yourself, by virtue of your office, invested with some authority, and to suspect you of an intention to put that authority in force.

8. Make it a point to quote, frequently and with great emphasis, such passages as these:—"And ourselves your servants for Christ's sake;"—"I became all things to all men," &c.—and make occasional allusion to the fact that Christ washed his disciples' feet. This will convince every one that you are a very humble Christian, and effectually do away every suspicion that you presume to consider your claims equal to those of the lowliest of your flock.

9. Should you be told that any person has disapproved of any thing you have said in the pulpit, take this fact as proof positive that what you said was improper;—and resolve forthwith, never more to repeat such saying. This will show you are easily convinced of your faults,—and that you are disposed to please, even at all hazards.

10. Let the common topics of preaching be such as the following: the goodness of God, the compassion of the Saviour, the impotence of human nature, the blessings of heaven, &c.—This will speak well of your piety, and your relish for the cream of the gospel. But say but little about the sanctions of the law; and if you should find it necessary to treat of the righteousness which the gospel demands, give the people to understand, that this is the righteousness of Christ;—otherwise it may be said that you have more sense than seriousness; and that you have been better taught in the ways of man than in the school of Christ.

11. In a word, make yourself acquainted with the particular opinions, habits, inclinations, and practices of every one of your hearers,—preach and act in such a manner as to commend all, to please all,—and, our word for it, you will be the most popular preacher in the land. —Baptist Interpreter.

[From the Sunday School Times.]

The Bank of Faith.

BY THE REV. JOHN TODD, D. D.

When a merchant wants to draw money from the bank, he knows he must first put in as much as he draws out. The bank does not aid him, however much he may need, beyond what has been put in. But there is one bank from which we may draw though we have put nothing in it. I call it the Bank of Faith; and I explain just what I mean.

Some years ago an old man died and at his funeral a great multitude were gathered—some to weep, some to look at his face once more, some to tell of his great skill as a physician, and all to speak a kind word about him. More than five thousand blind people—mostly poor people—had been restored to sight by his skill and care! He lived and died a poor man, for he lived only to do good. When a young man, he used to go to God in prayer for direction, for guidance, and for aid. At the time when he made up his mind that he must study and go to the University, in order to prepare himself to be useful, he knew not where to go, or how to get the money to pay the expenses. So he went to God. A friend asked him where he intended to go. He replied, "I don't know." "Oh," said she, "our neighbor, Mr. T. is going to Strasburg; go with him!" A few minutes later and Mr. T. entered the room, and was greatly pleased to have young Stilling—for that was his name—go with him. "I wonder," said Stilling, "from what quarter my heavenly Father will provide me with money?"

Forty-six dollars was all he could raise. Meeting with unexpected delays when he got to Frankford, still three days from Strasburg, he had but a single dollar left. He said nothing to any one, but went to his Bank of Faith, i. e. he went to God in prayer. He then went out to walk the streets, praying as he walked. Soon he met a merchant from the place of his own residence. "Why, Stilling, what brought you here?"

"I am going to Strasburg to study medicine."

"Where do you get your money to study with?"

"I have a rich Father in heaven."

"How much money have you on hand?"

"One dollar, sir."

"So! Well, I am one of your Father's stewards," and handed him thirty-three dollars. With tears in his eyes, Stilling says,

"I am now rich enough; I want no more."

A while after, his thirty-three dollars were again reduced to one. Again he laid his case before his Father in earnest prayer. One morning, his roommate, Mr. T., said to him,

"Stilling, I believe you did not bring much money with you?" and offered him thirty dollars in gold, which he thankfully accepted as the answer to his prayers for aid.

Some months after this, the time arrived when he must pay the lecturer's fee, or have his name struck off from the list of students. The money must be paid by six o'clock Thursday evening. Thursday morning came, and the poor fellow had no money, and knew not where to get it. He spent the whole day in the closet in prayer. Five o'clock came, and no money. His faith began to fail. He walked the room in a desperation, and with weeping. Some one knocked. "Come in!" It was the gentleman of whom he rented the room, almost an entire stranger.

"I called to see how you like your room?"

"Thank you, sir; I like it very much."

"I thought I would ask you one other question. Have you brought any money with you?"

Stilling says he felt like the prophet when the angel took him by the hair of the head, and carried him to Babylon! He thought it a dun

"No, sir; I have no money."

The gentleman looked at him with surprise; and at length said,

"I see how it is; God has sent me to help you." He left the room, and returned at once with forty dollars in gold. Stilling says he then felt like Daniel in the lion's den, when the angel came to him. To the end of his long and most useful life, he always drew on the Bank of Faith, and it never failed him!

CHILDREN AND PARENTS.—"Let all children remember," says Dr. Dwight, "if ever they are weary of laboring for their parents, that Christ cheerfully obeyed; if reluctant to provide for their parents, that Christ forgot himself and provided for his mother amid the agonies of the crucifixion. The affectionate language of this divine example to every child is, 'Go then and do likewise.'"

North Western Virginia.

A correspondent of the Lynchburg "Republican," writes from Craig county, Virginia, under date of June 17th, as follows:

I had an interview to day with a Methodist minister, who lives in an adjoining county, and who recently passed on the Kanawha valley on to this point. He informs me that the people were rallying to the standard of Virginia in large numbers in the West. The people were subscribing large amounts to carry on the war. A widow lady in Kanawha, (whom I well know,) has offered her large estate and its entire increase, if necessary, to the prosecution of the war. One man in the same county had already donated ten thousand bushels of corn, and one hundred fine hives; others had tendered one thousand bushels of wheat each; and many others have subscribed large amounts, notwithstanding the Union proclivities of a majority of the people.

The ministers of the Western Virginia Conference M. E. Church South, to the number of some eight or ten, had enlisted for the war against Lincoln.

In Parkersburg, it is stated that the Rev. Samuel Kelly, an able minister of that denomination, was compelled to leave that city because of his secession proclivities. The Methodist I mention, we learn, has been stopped by the interference of the Abolitionists. They will muzzle the press, yes! afraid of the truth.

The Rev. Hazel S. Williams, of the M. E. Church South, from this circuit, has gone into the service of the State in the Western pa. determined to unite the sword with the Bible, in defence of his country.

The Rev. Staunton Field, of the same church, and Presiding Elder of this district, (formerly of the Virginia Conference,) has been elected 1st Lieutenant in a company at Covington, Va., to join the Wise Brigade, and will leave with his company for the Northwest this week. Dr. Hammond is the Captain.

General Henry A. Wise spoke in Covington, Va., one night last week to an immense crowd; two companies were organized for his brigade at once, and his speech is arousing the people to a high state of excitement, and rallying them to his standard by hundreds. He had 200 men with him at Covington, some 2,000 stand of arms, besides artillery, ammunition, &c. The Richmond L. I. Blues, commanded by O. Jennings Wise, accompanied him. His rendezvous will be at Lewisburg, Va., where he will remain for some two or three weeks, to muster into service and drill. The immense number of men that we hear have enlisted under his banner are armed with mountain rifles, and any weapon they may be able to procure. Gen. Wise is the man for the expedition—his presence will strike terror into the enemies of the South on the Western border, and

"One blast upon his bugle horn
Is worth a thousand men."

We learn that at Malden, Kanawha county, a few days ago, a company of five looking men, to the number of one hundred, arrived from Raleigh county. On their arrival they found the stars and stripes flying to the breeze. It was too much for their secession grit, and under the command of their gallant Captain, Linckens, they marched up and fired three volleys upon it, completely tearing flag and pole to pieces. No one resisted it and they marched on to Charleston. The Rev. H. S. Williams, who left this circuit, as mentioned above, for the army West, had the flag of our Confederacy flying on a staff over his buggy when he left here. At Gauley Bridge, in Kanawha, he was ordered by a party of men to haul down his Southern flag. He told them he would not; they threatened to take it down; he defied them to lay hands upon it; the party started towards the buggy; Williams sprang from it, drawing at the same time a splendid five shooter; they retreated and let him pass unmolested, victorious single handed over a band of traitors and upholders of the Lincoln policy. Rev. Mr. Williams is well known by many in the East, and all who know him feel assured that a truer, more determined and more fearless advocate of the South and her rights is not to be found any where.

THE MISSIONARY'S REWARD.—A missionary in a heathen land had been preaching on the Lord's day about heaven; at evening he was standing by the couch of a dying convert from idolatry to the inspiring faith and hopes of the Cross. Said the dying one—"Teacher, I understand that you have been preaching about heaven to day; before another Lord's day I shall be there, and the first thing I shall do after I get there, will be to go right to Jesus, and thank him for sending you from your home across the ocean to this dark land, to teach us poor heathen the way to heaven; and then I shall return to the gates of paradise, and there wait, until you come; then I will take you by the hand and lead you to Jesus, and tell him, 'This is the man who taught me the way hither.'"

Beautiful Sentiment.

A man without some sort of religion is, at best, a poor reprobate—the football of destiny, with no tie linking him to infinity, and to the wondrous eternity that is within him; but a woman without it is even worse—a flame without heat, a rainbow without color, a flower without perfume.

A man may, in some sort, tie his frail hopes and honors, with weak, shifting ground tackle, to his business of the world; but a woman without the anchor called Faith is a drift and a wreck. A man may clumsily continue a kind of responsibility or motive, but can find no basis in any other system of right action than that of spiritual faith. A man may craze his thoughts and his brain to thoughtfulness in such poor harborage as Fame and Reputation may spread before him; but a woman—where can she put her hope, in storms if not in heaven?

And that sweet truthfulness—that abiding love, that enduring hope, meliorating every scene of life, lighting them with pleasant radiance, when the world's cold storms break like an army with smoking cannon—what can bestow it all but a holy soul tie to what is stronger than army with cannon? Who that has enjoyed the love of a God-loving mother, but will echo the thought with energy, and hallow it with a tear? —*Id. Marcell.*

The Printer's Dollars.

Where are they? A dollar here and a dollar there, scattered over numerous small towns, all over the country, miles and miles apart—how shall they be gathered together? The type founder has his hundreds of dollars against the printer; the paper maker, the building owner, the journeyman compositor, and all assistants to him carrying on his business, have their demands, hardly ever so small as a single dollar. But the mites from here and there must be diligently gathered and patiently hoarded, or the wherewith to discharge the bills will never become bulky. We imagine the printer will have to get up an address to his widely scattered dollars something like the following: "Dollars, halves, quarters, dimes, and all manner of fractions into which you are divided, collect yourselves and come home! Ye are wanted! Combinations of all sorts of men, that help the printer to become proprietor, gather in such force, and demand with such good reasons your appearance at this counter that nothing short of a sight of you will appease them. Collect yourselves for valuable as you are in the aggregate singly you will never pay the cost of gathering. Come in here in silent, single file, that the printer may form you into battalions, and send you forth again to battle for him and vindicate his feeble credit." Reader, are you sure you have not a couple of the printer's dollars sticking about your clothes?

WORK ON FOR CHRIST.—These are times when ministers of the Gospel are tempted to despair, and feel like giving up their work and devoting their thoughts and energies to something else than preaching the simple Gospel of Christ. They should remember, however, that all such thoughts are of the devil, and not the dictates of the Spirit of God.—There is no time when the people of God more need the comfort and consolations of the Gospel than when they are in trouble, and when sinners ought to be more faithfully warned to flee from the wrath to come, and be ready for death, than the time when the implements of death are all at work, hurrying souls into eternity. Preach on, then, more earnestly than ever. In that case you will fall, if God should call you to do so, in the path of duty, and in no other place is there any real safety.—*Pres. Herald.*

OUR COVENANT WITH GOD.—The Rev. Joseph Aliene, having, shortly before his death, a conflict with Satan, said,—"Away! thou foul fiend! thou enemy of all mankind, thou subtle sophister! Art thou come now to molest me, now I am just going—now I am so weak, and death upon me? Trouble me not, for I am none of thine! I am the Lord's; Christ is mine, and I am his; by his covenant. I have sworn myself to be the Lord's, and his will I be;—therefore begone!" These last words he often repeated, "which," says Mrs. Aliene, "I took much notice of, that his covenanting was the means he used to expel the devil and all his temptations."

TAX BIBLE.—The Bible Societies in Southern States, collected last year a sum largely over \$100,000, of which about \$10,000 were remitted to the Society at New York, partly in donations for the foreign work, but mostly in payment for Bibles and Testaments. This indicates the existence of a machinery, which may soon be brought to work efficiently, in the shape of an Independent Bible Society for the Confederate States. Southern Christianity has too long worn trammels and walked in leading strings.

Equalize thy temper; excel in good works; be just, vigorous, and firm.

The S. W. Baptist.

TUSKEGEE, ALA.
Thursday, July 18, 1861.

Elements of Southern Independence.

In nothing has the South betrayed more folly heretofore, than in its dependence upon the North for newspapers, periodicals, and books. This has tended to create the impression that we are incompetent to supply this demand for ourselves, than which there never was a greater mistake. The truth is, mechanical labor has been so much cheaper at the North than at the South, that we could not compete with them in this respect; and as patronage follows cheapness, Southern publications have been driven from the field. But now, this subject has assumed altogether a new aspect. Necessity is laid upon us to supply this demand for ourselves.—The thirst for reading is universal among us, and it must be supplied. Unless measures are now taken to effect this, so soon as this contest ends, the South will again be literally overrun with these publications. Papers in that latitude that now yell the demoniacal cry, "War to the knife, and the knife to the hilt," will suddenly change their tone, and swear that they were our best friends in the darkest hour. They will assume a most benignant and patronizing air, and like the famous critic in "Lalla Rookh," will beg us to believe them candid when they declare that their love to us is as sincere as it has been consistent.

How then, are we to provide for this necessity? This question demands the serious consideration of every Southern family. Newspapers and books give tone to public sentiment, and form individual character. Will it be safe—will it be just to ourselves—to allow our worst enemies, these who now seek our ruin, to supply this demand? No man in his senses will say this. We must look to ourselves.

In the first place, we must adequately sustain such publications as are worthy of patronage. Instead of abandoning them because of a momentary pressure, we must increase their circulation, and give them a warm and generous support, thereby assuring those who stand in the breach at this crisis, that their efforts to sustain Southern independence are properly appreciated.—The pressure upon our newspapers is tremendous. This is peculiarly so in regard to religious papers. If they are permitted to go down amid the billows that surround us, how difficult to resuscitate them! Surely the friends of Christ will not, can not permit this.

In the next place, Southern publication houses should be encouraged to enter at once upon the work of supplying our country with school books, Bibles, Testaments, religious and literary works, Reviews, Magazines, &c., every thing indeed that will effectually and forever exclude from every centre table in the South the Harpers, the Godeys, the Littles, and the whole swarm of Northern locusts, who are now piously counselling the butchery of our people, and the desolation of our country. We have men and women in the South fully competent to the task of conducting such publications with as much ability as any people on the continent. Let them be encouraged to enter upon this field of labor with the assurance that they will be adequately remunerated, and it will not be five years before we shall send forth a literature of which any people may be proud. The writing talent of our country must be developed. We especially need school books adapted to the wants of the South. Dr. Dace has already led the van in his excellent treatise upon "Moral Science"—a work by the way, that will now supersede all others in our schools and colleges. Let this be followed up by school books of every description, until every want shall be supplied.

So soon as the present pressure is removed, our religious publication societies should redouble their efforts to supply our country with the best works of the age. It is folly to look to any other source now to supply this demand. The friends of our own Publication Society at Charleston must rally around that institution, and place it on a footing with any other similar organization.

We throw out these suggestions now, that our friends may reflect upon them, and decide upon their duty. A necessity as imperative as that which requires a parent to provide for the temporal wants of his own household, demands that we shall supply these necessities for our political household. Let us begin in time, and not place our people in the alternative either of depriving themselves of what has become a necessity, or of falling back upon the North for a supply. They have proved themselves to be utterly unworthy of our confidence, and it would be suicidal in us ever hereafter to recognize our dependence upon them for any thing essential to our national independence.—Respect to ourselves, as well as even handed justice to them, alike demand that they should no longer fatten upon Southern patronage. The millions of money that we have poured into their treasury, they are now using to send mercenary hirelings to murder and rob our people, burn our dwellings, and desolate our fields. Europe stands aghast at the savage barbarity of this unallowable war. The retribution will be as crushing as the policy has been cruel.

CHAS. T. KESSE, Book Seller at this place, has taken the three companies that left Tuskegee one hundred dollars' worth of valuable books, which have been forwarded.

The War of Subjugation.

The President, or rather Dictator, of the Northern government, in his recent message to an assemblage of his friends whom he is pleased to call "the Congress of the United States," but who have simply met to record his edicts, and invest him and his cabinet with plenary power, call, for four hundred thousand troops and four hundred millions of dollars to subjugate the seceded States. Like the redoubtable Owen Glendower, who "could call spirits from the vasty deep," he finds it quite easy to make the demand; but it may be a troublesome question which the incredulous may ask him, "but will they come when you do call them?" Be this as it may, and let it be granted that he gets all that he asks, what then? Does he vainly suppose that we will be idle meanwhile? Does he really think that with this, or twice this force, he can march through a country containing ten millions of free people, and reduce them to a state of utter vassalage? He seems to be in the predicament of an old Dutch Justice of the Peace, who said he "never could hear but one side of a case, because it always confused him." It seems as if he is determined to see but one side of this question.—When he came into office, there were but seven States that had seceded.—The first blow he struck sent four other States out of the "glorious Union."—This blow will send three others out.—Verily, he is making fine headway against the "rebels."

Where Mr. Lincoln is to get his money, unless he resorts to a forced loan, it is impossible to tell. His government is bankrupt; it has no credit abroad; at home it is not much better. Indeed, it has no basis of credit either at home or abroad. The Legislature of one of his States, Ohio, resolved to raise three millions from its banks, and advance to his government to carry on the war.—The effort was made, and three hundred thousand dollars was the result—not enough to supply the war expenses of his government for a single day. Capitalists cannot supply the needful, for they are becoming bankrupt every day.

This constitutes our great advantage. We have the basis of an unlimited credit. By the time our Congress meets in Richmond, at least one half of our coming cotton crop will have been pledged to the Confederate States, or about two millions of bales. This will be good for one hundred millions of dollars at once. In addition to this, our farmers are subscribing provisions for the army on so magnificent a scale, that we shall have an abundance for every possible emergency without going outside of the Confederacy. So much then for the material aspects of the case. When to this added honor, right, patriotism, liberty, every thing that government can secure to a free people, the annals of history cannot furnish a parallel to that infatuation which presumes the subjugation of such a people by any human power.

The War.

Nothing definite to report this week. Telegrams report some skirmishes, but they are not sufficiently definite to announce. Reports from Missouri state several sharp battles resulting in favor of the Missourians, but they have not been well authenticated. We do not intend to be "sold" by rumors. When we are satisfied as to the facts of a battle we will publish them.

Rev. J. A. CHAMBLISS, son of Rev. A. W. CHAMBLISS, has been called to the pastoral charge of the Baptist Church at Sumter, South Carolina, and has entered upon his duties, and his correspondents should address him at that place. Brother Chambliss pursued a thorough course of study at the Southern Theological Seminary, Greenville, S. C., and enters upon his duties with many advantages for the work. He is an Alabamian, and we regret to lose him from our State, but we are consoled by the fact that he is in the Master's Vineyard, and at work. We fully expect, from his fine talents and ardent piety, he will honor the Master, and do most effective service in his cause.—Success to our young brother!

Missionary Meetings.

Elders VANHOOSE, ROSS and BROOKS will hold Missionary meetings in the Eufaula Association at the following places: Antioch, Tuesday and Tuesday night, August 20th; Pine Grove, Wednesday and Wednesday night, 21st; Greenville, Thursday and Thursday night, 22nd; Pleasant Hill, Friday and Friday night, 23rd; Fort Browder, Saturday and Saturday night, 24th; Ramah, Sunday and Sunday night, 25th.

An Old Paper.

Rev. J. R. HAND, of Cotton Valley, forwarded us a copy of the *Christian Index* of 1833, then published in Philadelphia, and edited by Dr. W. T. BRANLEY. We publish on the outside an article from it, which it clipped from the *Baptist Interpreter*, now the *Biblical Recorder*. The article from the *Interpreter* was written by elder MEKINTY, the editor, soon after the paper was started. The article should be read, as it will give the reader some idea of the spirit of the first Baptist papers.

We take this occasion to suggest that papers be preserved and filed. Fifty years hence a file of a common village newspaper would be a valuable treasure, and read with interest, as showing the history and spirit of the past half century.

See the announcement, "Situation Wanted." The applicant is every way worthy.

For the South Western Baptist.

Mr. Editor: Allow me to call the attention of all who are interested in the Education of young men to the following Resolution passed at the recent annual meeting of the Board of Trustees of Howard College:

Resolved, That in view of the exigencies of the times, growing out of the condition of the country, and desiring to make this institution, in the largest degree possible, useful to the Denomination and the public, the Faculty of the College be authorized to admit such students as may desire to take an irregular course, or a course preparatory to the regular classes, provided in the judgment of the Faculty, with the concurrence of the Executive Committee of this Board, such students have attained sufficient age and maturity to avail themselves of the advantages of such course.

It was also determined that the students shall spend an hour each day (Sundays excepted) in military exercise. This will not interfere with their studies, nor subject them to any additional expense.

The reasons for these changes will be apparent. It will be seen that we desire to accommodate the College to the wants of our people. The events transpiring around us seem to demand the adaptation of our educational institutions to the peculiar wants of the times. The President of the College, Rev. Dr. Talbirt, and the President of the Board of Trustees, J. W. Garrott, Esq., are now in Virginia in response to the calls of a noble patriotism, the first as Captain, of a company from this country, who only need the opportunity to do good service in repelling the invader, the last as Major; both in the 9th (Col. Sydenham Moore's) Regiment. Hence this notice goes to the public from an unofficial member of the Board of Trustees. W. H. McINTOSH.

The College will be opened as usual, 1st Oct.
Marion, July 1, 1861.

For the South Western Baptist.

Query.

How can the Churches best promote their spirituality under the circumstances which now surround them?

The above query is proposed for discussion at a Ministers' and Deacons' Meeting to be held with the Baptist Church in LaFayette, to commence on Thursday evening before the second Sunday in September next. Ministers and Deacons, and other brethren are invited to attend.
BRITTON STAMPS.
July 5, 1861.

Interesting Religious News from the Soldiers.

At the meeting of the Colportage Board, at the First Baptist Church, on Thursday evening, several very interesting reports were received from Colporteurs at the various encampments in this State. As all classes of the community are more or less interested in all that pertains to the spiritual comfort and well-being of our soldiers, we will present brief extracts from several of these reports:

Mr. J. C. CLOPTON writes from the Lynchburg encampment: "To-day I had a delightful visit to the camp; took my stand at the tent of a pious soldier, and for more than an hour the soldiers flocked around me and bought Testaments and other religious books as fast as I could sell them. One young man remarked that he would have a Testament if he had to sell his coat to enable him to buy one. Another bought 'Come to Jesus,' and after reading it sent it home to a friend whom he had left behind. All treat me with the greatest kindness and manifest a deep interest in religious matters."

Rev. W. G. MARGRAVE, of Lewisburg, writes: "I have been busy, day and night, looking after the volunteers, and am happy to say that up to this time I have been able to supply all of them with the Word of God. We have now in the field from this county (Greenbrier) six companies, and there are now two here on their way to General Wise. O, that the Lord may smile upon our Southern Confederacy!"

Mr. C. F. FRY writes from Winchester: "I have been here two weeks laboring mostly among the sick, distributing Testaments and Tracts, and holding religious conversation. On visiting the hospital, two of the sick soldiers asked me to pray for them. After reading a portion of Divine truth and commenting upon it, I bowed down and invoked upon them the blessing of God. Never shall I forget how earnestly they prayed, and how the tears flowed down their cheeks as they thanked me for the interest I had manifested in their behalf. How grateful I feel for being privileged to engage in laboring for the souls of soldiers so noble and brave."

Mr. M. D. ANDERSON, of Aquia Creek: "I find the soldiers eager to have books, and in a few days have distributed among them 40 Testaments, 22 Bibles, and 4,000 pages of Tracts. I am greatly pleased with the work."

Mr. R. W. CRIDEN, Mathias Point: "I find the soldiers anxious to have good books, especially small copies of the New Testament. Many are pious and consistent Christians."

Mr. J. W. WILLIAMS, Matthews county: "I have morning and evening services, weekly prayer-meetings, and preaching every Sunday. I am out of Tracts, and am very anxious to have a supply as speedily as possible. Our men are all well."

Mr. HENRY MADISON, Richmond: "I find it very pleasant going among the soldiers distributing to them printed truth. They are, in many cases, delighted to have books. I find many who are pious. One company seemed to be composed almost exclusively of

religious persons. As soon as I can visit a regiment, it passes away to some other point, and another takes its place, so that I have not much chance to get acquainted with the men."—*Richmond Dispatch* July 9th.

Baptists in the Confederate States.

It may interest some of our readers, just at this time, to glance over the statistics of the denomination within our present national limits. We have, therefore, compiled the following table from the *American Baptist Almanac* for 1861:

Churches.	Ministers.	Members.
Alabama,	807	415 60,291
Arkansas,	301	145 10,974
Florida,	112	57 5,216
Georgia,	996	586 82,092
Louisiana,	212	109 10,331
Mississippi,	596	305 41,482
North Carolina,	692	374 59,778
South Carolina,	469	285 61,965
Tennessee,	663	386 46,397
Texas,	450	258 18,727
Virginia,	761	412 107,263

Total 6,059 3,332 506,386

When the three Border States, which now lie as a "Debatable Land" between the North and the South, shall have accomplished their "manifest destiny," this aggregate will be considerably augmented:

	Churches.	Ministers.	Members.
Kentucky,	845	372	81,262
Maryland,	31	30	4,143
Missouri,	713	401	42,080

Total, 1,589 803 127,485

When the changes now in progress, therefore, shall have reached their consummation, the Baptists of the new "nationality," (according to these statistics,) will number 7,648 churches, 4,135 ministers, and 633,871 members.

These are our numbers. But what is our strength? The two terms are by no means equivalent. Not every member of a church helps to make it strong. In proportion to our "work of faith, and labor of love, and patience of hope," is our power with God and man. So far as we have numbers without these, we are weak—only the weaker for every fresh accession to our ranks. Oh, let us all enquire whether we have come up to the help (or to the hinderance) of the Lord against the mighty.

These are our numbers. But if the present war continues, what will they be next year? We apprehend a serious reduction. Many of our members will be forced to change their places of residence by momentary reverses, and will be lost to all vital connection with the denomination. Many will meet the soldier's death, in the encampment, or on the field of battle. Many will be led astray by waning love and abounding iniquity, and cease from the way of truth. And fewer additions will be made to our churches, because pastors will be driven from the pulpit for want of support, and the excitement of the times will divert the attention and interest of the brotherhood, in an alarming degree, from the things of God.—Such at least are our fears. Never, within our experience, were the prospects of Zion so gloomy. Never had her friends half so urgent reasons to bestir themselves; never (it would seem) half so little disposition to do so. Dear reader, so far as the question turns upon your fidelity and zeal, what shall be our numbers and our strength next year?—*Religious Herald*.

Is War Always Demoralizing?

War, taken as a whole, is a great demoralizer. But there are mitigations. A good cause, maintained in a right spirit, and with a constant sense of dependence on God cultivated in the individual and public conscience, ought not to demoralize.

The dispatch of Col. Hill to the Governor of North Carolina, after the battle of Gettysburg, reminds one of a revival notice.

The pious recognition of God's providence with which Col. Hill concludes his dispatch, will be highly gratifying to every Christian patriot: "Our Heavenly Father has most wonderfully interposed to shield our heads in the day of battle. Unto his great name be all the praise for our success."

The loss of the enemy in that engagement, which ranks as a battle, has never been fully confessed by them, and is supposed to be much greater than was at first reputed—a battle in which a mere handful of Virginians and North Carolinians repulsed and routed forty five hundred or more Lincolns.

Referring to it, a contemporary says: "We are permitted by a gentleman in this city to copy from a letter received by him a most remarkable incident, which has not yet appeared in the papers. The fact is vouched for on the highest authority. It confirms our faith—if it could need confirmation—that the God of truth and justice is on our side. He hears our prayers and crowns our arms with victory. Let us steadfastly trust in his power and aid. Then our cause is safe, and victory shall be ours. Read the extract from the letter: 'Don'tless you have seen an account of our victory at Bethel Church, but there is a very interesting incident connected with that engagement, which does not appear in print. Brother John S. Walker, of Centenary Church, commands a company which was in that engagement, and after the hottest of the conflict was over, his company was sent off some little distance from the main body of troops, on special duty, and he drew up his men in line, out in the bushes, and addressed them in complimentary terms for their brave action during the engagement, and said to them how thankful they ought to be to God for his protection in so much danger, and proposed that they have prayers, and called upon some one of his company to pray. And three of his men professed conversion. These are the kind of fighting men we have.'"

Varied Items.

A New Yorker who visited Harper's Ferry not long since, thus describes, in a letter to a friend, the peculiarities of the Kentucky drill:

One of the State cadets was in their encampment a day or two ago, and while conversing with a tall Kentuckian, expressed his regret that so fine a body of men were so poorly disciplined. "Can't help that," said Kentuck; "we ain't much on follerin' a drum and whistler, but when it come tall travelin' after Abe Lincoln's sagers, jest count us in the pile." "See here," he continued; "this is our drill." And taking his bowie from his sheath, he stuck it in a tree with the edge outward; then, marching away a distance of fifty yards, aimed his rifle and split the ball up on the blade.

A GOOD NAME.—The name of Jackson seems to be gaining an enviable distinction in the present war. First, James W. Jackson, of Alexandria, Va., slew Col. Ellsworth for interfering with a flag, private property, when he knew his own death would follow. Second, Gov. Jackson, of Missouri, has taken a bold, patriotic stand for the South against heavy odds. Third, Mrs. Jackson, of Tazewell, drove Andy Johnson the traitor, from her hotel, assuring him that money could not purchase her provisions for an ingrate. Hurrah for the Jacksons!—*Payette Observer*.

THE CONFEDERATE FLAG OFF SPITHEAD, ENG. FOR HAVRE.—A dispatch from Cowes, of the 17th June, says the Peter Marcy Milton, from New Orleans, is the first ship arrived at that port under the Confederate flag.

A dispatch from London, of the 20th of June, says the American ship Peter Marcy, from New Orleans, passed Spithead yesterday, and stood out to the southward for Havre, with the flag of the Confederate States flying from the peak.

A CLERGYMAN HISSED FOR PREACHING PEACE.—The Rev. Mr. Armstrong, of the Methodist Church, in Newark, New Jersey, was hissed on Sunday last, for preaching in favor of peace. When the first hiss was heard, fifty members of the congregation sprang to their feet and would have hurried the offender into the street but for the interference of Mr. Armstrong, who insisted that the sacrilegious hisser be permitted to express himself as he chose.—*N. Y. News*.

The Washington correspondents of the New York papers express uneasiness as to the fate of Captain Kellogg, of the Second Connecticut Regiment, who was missing. If it will relieve their anxiety, we beg to inform them that he was a prisoner at Manassas a few days, provoking the contempt of our people by the lying declaration that he was "forced" into the service. He also said he did not wish to fight the South, and no one doubted that.

WEEDS GROWING IN THE STREETS OF NEW YORK CITY.—On yesterday we had exhibited to us a weed which was plucked up from one of the principal streets of New York City. The gentleman who sent it, enclosed in a letter, to a relative in this city, says such a thing has not been seen before in the vicinity where it was plucked in forty years.—He represents the city as being on the brink of ruin—almost every branch of business is stagnated, while curses are being heaped by the sufferers upon the heads of the fanatics who have brought the present war upon the country. New York has seen her brightest day.—Gotham must fall!—*Selma (Ala.) Reporter*.

WORK CUT OUT FOR CONGRESS.—The various members of the Military Committee of the Senate are already loaded down with bills and resolutions, pointing to all sorts of wonderful reforms, and making all sorts of ridiculous propositions, nearly all of which will have a tendency more or less to embarrass the military branch of the government.—*N. Y. Herald*, June 27.

The Galveston Civilian says that Texas might supply the whole Southern Confederacy with butter, if the necessary attention and labor were given to the matter. Now is the time, then, for this necessary labor and attention to be given to this matter.

An Arkansas editor tells his readers that if they do not like to read the articles he publishes to take their Bibles, where he is sure they will find news they have never read.

The captain of an Indiana company, which had been ordered to the seat of war, having resigned on the plea of private business, the entire company, with but two dissenting voices, also determined to resign out of respect for their captain.

Victor Emanuel sent magnificent presents to Garibaldi's daughter on the occasion of her marriage.

Delightful times in Washington.—The correspondent of a New York paper says numbers are now confined in the jail there for no graver offense than that of disapproving the policy of the blood-thirsty despots in power. A man is misled by his friends, and no one dare push inquiry into the matter, for fear of being suspected of and punished for sympathizing with treason. Once in the clutches of the Government, there is, of course, no deliverance. Who would not be a citizen of the "free" North?

LAUNCH OF A MISSISSIPPI SHIP.—On a recent Wednesday the launch of the Harmony, the tenth vessel employed by the Society for the Furtherance of the Gospel since the year 1770, and intended expressly for the perilous service of the Labrador Mission, took place from the yard of Messrs. Fellows, Yorkmouth, England.

The Houston Telegraph urges Texans to arm and to horse, and fly without delay to the succor of Missouri. The Telegraph is assured authoritatively that Gov. Jackson expressed his desire for all the men and arms that could be sent to him, in anticipation of the war now being waged upon his gallant State.

THE CONGRESS OF THE CONFEDERATE STATES.—Mr. Russell, the correspondent of the London "Times," was present at one of the sittings of the Congress of the Confederate States at Montgomery. In a letter to the "Times," dated May 8th, he says:

As far as I could judge, an assembly of more calm, determined, and judicial looking men could not be found in any country in the world. No one who cast his eye over those grave heads, some massive and full, others keen, compact, energetic, could doubt that he was in the presence of men with a great work on hand, and with great capabilities for the execution of their task.

NORTH CAROLINA WHEAT HARVEST.—The Raleigh Register, of the 22, says: Our farmers are now busily engaged in reaping their wheat. We understand the crop is an abundant one, and there has been a good time in point of weather to secure it.

MONEY FOR THE CONFEDERACY.—The London correspondent of the New York Daily News in his letter of June 7, writes: A loan has been negotiated in Lombard street to the tune of several millions, by a New Orleans man, not unknown in Amsterdam.

PATRIOTIC SUGGESTION.—The Atlanta "Intelligencer" has heard it suggested that all the members of Congress and the Cabinet of the Provisional Government will imitate the example of William L. Yancey, and pay into the common treasury the amount of their salaries during the war. The principal clerks, who can afford it, also intend it is said, to receive only one-half of their salaries, paying the other half over to the volunteers.

ENGLAND, FRANCE AND AMERICA.—A Paris correspondent of the London Morning Post, writing on the 5th of June, says: "From the first the cabinet of England and France have adopted the same policy toward America, and will continue to do so."

THE SHOE BUSINESS IN LYNN, MASS.—The shoe business of Lynn is now almost at a dead stand. Only about one thousand pairs of shoes are now manufactured weekly, when in good times the number swells up to at least fifty thousand pairs.

RELIABLE NEWS.—In consequence of the many conflicting reports from the seat of war, and the utter unreliability of the news which reaches us by telegraph, the proprietors of the Montgomery Advertiser have engaged the services of a competent reporter, who will immediately proceed to Virginia and keep the readers of the Advertiser posted on current events as they transpire. The enterprise of the Advertiser deserves liberal encouragement.—*Hayneville Chronicle*.

FOREIGN MINISTERS IN TROUBLE.—A New York paper of the 11th says: Mr. Lincoln's first batch of foreign appointments appears to be turning out badly. Harvey is to be recalled from Portugal as a traitor; Carl Schurz, it is feared, will be sent back from the Catholic Court of Spain as a hopeless heretic; Burlingame is reported as already rejected by Austria, because of his Congressional manifestations of sympathy for Victor Emmanuel and Garibaldi; the impulsive Cassius M. Clay, appointed to St. Petersburg, has been making a fool of himself in sporting his diplomatic authority in London; and Sandford, appointed to Belgium, has been playing his new character in Paris.

Private letters from California, received in Arizona, (says the Mesilla Times of the 8th inst.) indicate a high feeling of political excitement in that State. Preparations are being made for revolution, and a Pacific Republic will be formed.

A PIPE FOR LINCOLNITES TO SMOKE.—The Concordia Rifles, who arrived last week, are commanded by Capt. Zeb. York, a man able to buy out the Washington Administration. Capt. York and Mr. Hoover, of Concordia, raised the company at their own expense.—They pay their men \$16 a month, give \$20 a month to the support of each man's wife in necessitous circumstances, and \$5 to each soldier's child. If any individual or corporation can beat this, we want to know it.

Upon their arrival in the city. Mr. Brooks, the patriotic engineer of the Brook House, on Camp street, invited them to quarters beneath his roof, telling them that he could take no soldier's money. We commend these instances of patriotism to the consideration of the people.—*N. O. Paper*.

COLDRAI FOR SOLDIERS.—Lieut. WHITE, of the Muscogee Rifles, now in camp at Richmond, Va., in a private letter to a friend, suggests the propriety of friends sending "blackberry cordial," having the following ingredients: Cloves, cinnamon, allspice, and ginger, to their soldier friends. The suggestion is, doubtless, a good one, and needs only to be mentioned to be put in execution by the devoted and patriotic woman of our land.

There are yet some thoughtful persons in the world. "PLEZ. MACON," who has one of the best Mills in Macon Co., sent us, the Editor, a large sack of fine new flour the other day. Sister KENNEDY, near Nottulunga, also remembered the poor and sent a fine box of honey comb. Thanks to the kind and thoughtful!

Destructive Fires.

Exchanges report very destructive fires in Northern cities. People were guarded and maddened by Abraham Lincoln's war, are taking vengeance on their own section, also with the view of plundering during the conflagration. They have "sown to the wind, and reap the whirlwind."

LOANS OF COTTON.—We notice that many meetings are being held at the South to aid in getting subscriptions of cotton bales to carry on the war. This is both commendable and effective. We are glad to mark a noble spirit of patriotism in these voluntary offerings. The country needs it. All we have in at stake. If we are subjugated, we lose all; then better give half or the whole of one, two, or three crops.—When our independence is gained, it will be returned. The cotton will bring the millions from abroad to form the "sneaks of war."—*Banner of Free Nashville, Tenn.*

A YEAR'S WORK.—The Marion Board (for Domestic Missions) reported to the Southern Baptist Convention, for the year 1860-61, 69 missionaries appointed, 6074 sermons delivered, 771 white and 215 colored persons baptized, 13 meeting-houses commenced and finished, 18 churches constituted, 4 temperance societies formed, and 690 persons professing conversion, but not baptized.

REVIVAL.—The First Baptist Church of Atlanta, Ga., held a meeting of two weeks' continuance, to pray for our country and the salvation of souls. It resulted, as we learn from the *Banner and Baptist*, in "twelve additions by immersion, and about as many by letter." O Prince of Peace, let thy bloodless victories be known throughout the land!

PREPARATION FOR THE MINISTRY.—The Trustees of Mississippi (Baptist) College lament that there have been only 16 young men preparing for the ministry among the 327 students of the present session, and that some even of the small number have been obliged to leave for want of support. They speak warmly of the influence of the Society in maintaining among the great body of the students the admirable order which has so remarkably characterized the college.

OUR COLORED POPULATION.—The Old School Presbytery of South Alabama, in its Narrative of the State of Religion, says: "In the majority of our churches separate services are kept up for the religious instruction of the colored people, and it is a source of gratitude to God that the large majority of our people are becoming more enlisted in this most interesting and important field of labor."

TO CHRISTIANS.—It is a time of war and of general excitement. Old ideas may be displaced by new ones; but there are a few principles that should not be forgotten. We call your attention to some of them.

1. A Command of Moses.—"Thou shalt muzzle the mouth of the ox that treadeth out the corn."
2. An Inquiry of St. Paul.—"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"
3. An Ordinance of the Lord.—"That they which preach the Gospel should live of the Gospel."

And may we all have the Spirit of Christ.

Am I one with Christ? then is God one with me; all in heaven are at peace with me; only sinners and devils are opposed to me.

Secular Intelligence.

The Democratic Peace Men of Ohio. The undersigned, Democrats of Stark County hereby extend a cordial invitation to all who are prepared to unite with us in opposition to:

1. The maladministration of the Executive branch of our national Government.
2. The unwise and impolitic policy of the present Administration.
3. The causes, aims and objects of our civil war.
4. The plundering and pillaging by our National and State Administrations, and the oppression by taxation, for the purpose of defraying the expenses of a bloody, unjust, infamous, unlawful and unconstitutional war, against a portion of our fellow citizens.
5. A mad anti-slavery crusade against the constitutional rights of the Southern States.
6. The unlawful and unconstitutional State and national appropriations for the purpose of prosecuting an unconstitutional and empty war.

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